explained by other events separated from them by a thousand removes. Looked at in a narrow and prying and jealous spirit, every individual part may seem to be mere twisted and intertwined threads, yet eventually out of the whole is formed a web of varied but beauteous and harmonious texture.

So far as the connexions are natural, we have already contemplated them, and so far as they are moral and religious, they will yet come under our notice. Meanwhile, it may be needful, in the way of caution, to show how these general rules, in guiding us to combinations which are real, will keep us from trusting in others which are visionary. Of this latter description are omens, charms, incantations, the spells that are used in witchcraft and necromancy, and the supposed relations of events which give rise to divination and astrology. The more mysterious chemical agents, it is thought, may be used in an inexplicable way for inflicting or preventing direful evils. Dreams, the shape of the clouds, the flight of birds—and especially of certain birds, as the eagle and the raven, the pecking of chickens, the state of a brute's entrails, the rolling of thunder, the movements of the planets, the very ravings of maniacs, and the neighing of horses, have all been regarded as prognostics of future events. [6] The Egyptians and Babylonians, dwelling in plains, drew foreknowledge from the mystic dances of the stars. The Etruscans, addicted to the frequent offering of sacrifices, derived it from the inspection of the entrails of animals, and from the prodigies in the heavens and earth which fell frequently under their notice owing to the nature of their climate and country. The pastoral Arabians, Phrygians, and Cilicians, wandering over their plains and mountains, sought to pierce futurity by the observation of the flight and music of birds."* Our Saxon forefathers "trusted in' their magical incantations for the cure of disease, for the

success of their tillage, for the discovery of lost property, for uncharming cattle, and the prevention of casualties. One day was useful for all things; another, though good to tame animals, was baleful to sow seeds. One day was favourable to the commencement of business, another to let blood, and others wore a forbidding aspect to these and other things. On this day they were to buy, on a second to sell, on a third to hunt, on a fourth to do nothing. If a child was born on such a day, it would

* Cic. DC Divin., Lib. i 93, 94.